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that was uppermost in the people's minds—to return to an environment of their choosing. In many cases families had been separated. Many close relatives had been killed, and in some cases it was not known whether such relatives were alive in other camps or not. Although short visits to old villages and gardens were sometimes permitted, the devastation that was seen there was always worrying, and time was not long enough for anything to be done about it. The future was uncertain; and there was always the underlying question, often expressed, "Will the volcano blow up again?" Although the people showed no signs of nervousness in the danger area, they are still not confident that our assurances of their safety outside the perimeter are correct—we have made mistakes before.

It is perhaps surprising that, given this worry and tension, and an apparently highly-strung people, there were not more cases of mental derangement. Those cases I enquired about proved to be either long-standing affairs or temporary disturbances which seemed to pass. On the other hand, there was much excitement in the camps, and quarrelling and violence. Every move of the administrative staff was watched with interest, crowds would gather to hear the latest news. The presence of large squads of native police in the camps led to friction, sometimes over women, sometimes through a general resentment at being ordered about. Court cases, and administrative cases settled out of court, were mainly charges of violence against wives. Some of these were led up to by sexual misbehaviour, but in many cases it seemed that there was nothing more than irritability over some domestic misdoing, such as being late in carrying water. Children were frequently cuffed and beaten, and I often saw little wrongdoers being hurried away by older brothers or sisters to prevent a visitation of parental wrath.

This general irritability was carried back into the villages, where worry was not very much less than in the camps, and even the degree of daily control by European authority was maintained as far as possible. For here administrative officers tended to enter into the minutiæ of daily life, marking the spots where the houses had to go, decreeing the layout of the village, often when the people thought they would be better employed elsewhere. An example of village violence occurred in the new Popota while I was there. At this time women with small children were expected to remain at Ilimo camp until husbands had built them adequate shelters. Many of the women resented this, and some slipped into the bush and back to their husbands. In this particular case the baby lost a little weight when it returned to the village. The husband told the woman that she should have stayed near the clinic in camp. The women, resentful at this lack of appreciation of her presence, lost her temper and rushed at her husband with a knife. The husband swung at her head with an axe, and mother and baby ended up in a Mission dispensary which had been set up some distance away. To my mind this incident sums up many of the relevant points—the impression made by the new services, the urgent desire even of the women to be getting on with the job, and the domestic tensions and irritability that resulted from the situation.